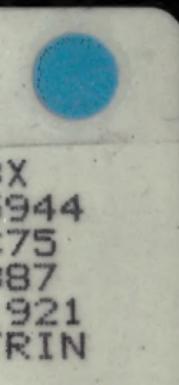


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Low Mass Ceremonial

In accordance with the English Rite
as set forth in the Book of
Common Prayer

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BY THE REV.
C. P. A. BURNETT, B. D.
VICAR OF HOLY CROSS CHURCH
NEW YORK

WILLIAM GREEN

Successor to
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"PRESBYTER, IN CHRISTI MENSA QUID
AGIS, BENE PENSA; AUT TIBI VITA
DATUR, AUT MORS AETERNA PARATUR.
DUM CANDELA LUIT SE DESTRUCT OFFICI-
ANDO, PRESBYTER ITA RUIT, SI SIT REUS,
CELEBRANDO. MORS TUA, MORS CHRISTI,
FRAUS MUNDI, GLORIA COELI, ET DOLOR
INFERNI, SUNT MEMORANDA TIBI."—

Missale ad usum Sarum.

OCT 17 1995

PREFACE

This little book is published at the oft-repeated and urgent request of many of our clergy and candidates for Holy Order. The book entitled, *The Ceremonies of the Mass*, published in the year 1905, under the auspices of the *Clerical Union*, has long been out of print, and the publication of a new and revised edition has been delayed for several years by the greatly increased cost thereof. Until that new edition is published, and indeed at all times, this smaller and less extensive book, as inexpensive and sufficient for ordinary use, may reasonably be expected to serve its purpose. It contemplates not ideal conditions but such as are common among us throughout this country, and is intended to help priests who have not been trained to celebrate the holy Eucharist with a fitting ceremonial and who desire to fulfil this all-important part of their official duty more perfectly. The fact is recognized that in many instances for certain reasons, be they good or bad, priests are wont to celebrate without the assistance of a server. In order to simplify the ceremonial directions and make them such as may easily be followed, a few of the less important details have been omitted, and some have been confined to the sections under the head of "General Rules." Several of the articles in the appendix have been written in order to correct, so far as possible, certain abuses which, in recent years, have become increasingly common. Directions of more than usual fulness, have been given concerning vestments, with the purpose of enabling priests to utilize the services of needle-women who may be found among the people to whom they minister, and so to provide the needed vestments which might not otherwise be obtained. The performance of some of the ceremonial actions hereinafter directed involves sincere and intelligent belief in Catholic doctrine concerning the holy Eucharist; and it may also be said that such belief

involves (in a priest) the performance of such, or similar, actions.

Every priest of our communion ought to be profoundly thankful that he has for his mass-rite, a Catholic liturgy in his own mother-tongue, understood by the people, and "a rite which contains every feature regarded as important whether by the Latins or by the Greeks; and one also from which has been eliminated every word seemingly condemnatory of, or inconsistent with, any definition touching the Blessed Sacrament which either Rome or Constantinople has set forth." Surely, such a rite should not be shorn of fitting ceremonial, by which the people may be edified, their devotion increased, their faith strengthened, and God glorified. The best of liturgical authority can be given for whatsoever is herein set forth, but for the sake of brevity all references to liturgical authors, save in two or three instances, have been omitted.

C. P. A. BURNETT.

New York, Oct. 1st, 1921

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General Rules

OF THE PRIEST'S PRIVATE PRAYERS

The priest should thoroughly commit to memory certain parts of the mass-rite, viz., the Decalogue; the Exhortation beginning with the words, "Ye who do truly," etc.; the Confession; the Absolution; the "Comfortable Words"; the versicles, "Lift up your hearts," and "Let us give thanks unto our Lord God"; the prayer of "Humble Access"; the forms for the administration of the Communion; and the Blessing.

Assuming that he will not fail to use his privilege of saying, privately and so as not to interfere with the public order, certain suitable prayers before and at certain points in the mass, the priest will do well to commit to memory and make due use of the forms set forth in full in the Appendix (or other similar forms,) which should commend themselves to priests who make use of this book.

OF STANDING, WALKING, ETC.

Gravity and seriousness should characterize the conduct and behavior of the priest when he is engaged in celebrating the Holy Eucharist. When he approaches the altar, returns from it, or moves from one place to another, the priest should walk with solemn gait, hold his head erect, have his eyes cast down and be recollected but not self-conscious. In passing from one part of the altar to another, and when going up or coming down the steps of the altar, the priest should never move sideways nor backward, but should first turn himself so as to face in the direction in which he is to go, and then proceed. When coming down from the footpace to the level of the sanctuary (and not carrying the Blessed Sacrament), the priest should not turn his back directly upon the altar-cross, but, having bowed towards the cross, should turn himself by his left so as to bring his back towards the Epistle-side of the altar, or by his right so as to bring his back towards the Gospel-side, and then go

down the steps. When standing at the altar, the priest should avoid leaning against it, lolling upon it, and a waving motion of the body. He should avoid all exaggerated gestures and everything suggestive of affectation. In a word, every act and motion should be pervaded by a quiet dignity and manly reverence.

OF THE USE OF THE VOICE

In celebrating the Holy Eucharist, whosoever no part of the rite, as set forth in the Book of Common Prayer, is sung, all parts of the rite, whether "read upon the book" or said in addressing the people, should be uttered distinctly, in a clear and audible voice. The priest should so read or say whatever is prescribed that he himself may read or speak "with understanding," not mechanically or without attention to the significance of the words which he utters: and, while avoiding everything suggestive of declamation, so read and speak that the people may hear and be edified. In his utterance of words the priest should avoid, both over-haste and excessive slowness. Whatever is to be said or done should be said or done at the proper time, and not anticipated. Thus, for example, the priest having said the Kyries standing before the midst of the altar, should not say the words, "Let us pray," as he passes to the Epistle-corner, but wait until he stands facing the book. In general, whatever is to be read should be "read upon the book," even though the priest know by heart what he is reading.

OF THE USE OF THE EYES

When officiating at the altar, the priest is in duty bound to safeguard the chiefest channel into his soul, viz., his sense of sight, by keeping his eyes from whatsoever might distract his attention from the service in which he is engaged. As a rule his eyes should be down-cast. They should be fixed on the Sacrament at the elevation, and whenever it is taken into the hands; and while saying the private prayers immediately before communion.

If it be remembered that Christ, immediately before addressing his heavenly Father, when about to raise Lazarus from the dead, and again before beginning the solemn prayer recorded in the seventeenth chapter of the Gospel

according to St. John, *lifted up his eyes*; and that in ancient Liturgies, both Eastern and Western, the mind of the Church has expressed itself in words manifesting the belief that our Lord when blessing the bread at the Institution of the holy Eucharist, lifted up his eyes heavenward, it should appear fitting that in celebrating the holy mysteries wherein the life as well as the final sufferings and the death of Christ are set forth, similar actions should be performed by the priest. Therefore, upon this principle and in accordance with traditional usage, the priest should lift up his eyes at certain points in the mass, viz., immediately before the prayers, (1) "Cleanse my heart," etc., and (2) "Receive, Holy Father," etc.; during the prayer (3) "We offer unto thee," etc.; on beginning the prayer (4) "Come, O Holy Ghost," etc., immediately before the prayer (5) "Receive, O Holy Trinity," etc.; at the commencement of the Prayer (6) of Consecration; immediately before (7) the consecration of the bread; and before (8) the blessing. The eyes are to be raised without movement of the head, and so that the priest looks at the altar-cross. Having been raised they are at once cast down except at the offering of the wine, where they remain uplifted throughout the prayer.

OF THE USE OF THE HANDS

It is a general rule that when the priest, officiating at the altar, is not performing any action with his hands, he should keep them joined before his breast. The hands are thus joined by placing the palms nearly or quite close together, and the fingers stretched out close together, all the fingers of one hand being applied to those of the other, and the thumb of the right hand crossed over the thumb of the left hand. When the hands are held joined before the breast, the fingers are turned a little upwards. After the consecration the thumbs can not be crossed nor all the fingers stretched out and applied to each other, but the position in general is the same as directed above.

When the hands are joined and placed upon the altar, the little fingers do not rest upon the altar, but the tips thereof touch the front of the mensa (or altar-table), the extremities of the six longer fingers rest upon the corporal, and the thumbs are crossed. When the hands are extended,

the upper part of the arms (i. e. above the elbow) are held near the body, the palms of the hands are turned towards each other, neither upwards nor downwards nor forwards, the hands are held as high as the shoulders and the fingers point upwards. The hands are held extended during the prayers (which are said aloud) and are joined at the conclusion thereof. When the hands, disjoined, are placed upon the altar, the palms are turned to the surface of the mensa, the fingers extended, and the wrists are not allowed to go beyond the front edge of the mensa.

During the reading of the Epistle the priest places his hands on the mass-book and holds it, or else he touches the book with his palms and allows the little fingers to rest on the altar.

On announcing the Gospel, the priest places his left hand upon the book, makes a small sign of the cross, with the tip of the thumb of his right hand, upon the opening words of the Gospel; and then, placing his left hand near and a little below his breast, he makes similar signs of the cross on his forehead, lips, and breast. While performing these actions the hands are extended, and palms turned towards book and person.

When anything is done with only one hand, the other must be placed on the book, altar, breast, or chalice, as the particular action may require. When the hands are placed upon the altar they rest thereon beyond the corporal prior to the consecration. After the consecration, they rest on the corporal.

OF SMITING THE BREAST

The custom of smiting the breast as a sign of penitence and an expression of a sense of unworthiness in connection with the acknowledgment of unworthiness and sin, is of great antiquity. It has been very generally practiced by faithful Christians, and, by traditional usage, has its place among the liturgical acts of the priest when he celebrates the holy Eucharist. The breast is struck, neither violently nor over-lightly, with the fingers of the right hand held closely together, and slightly curved, the left hand meanwhile being held near and a little below the breast. While performing this action the priest should not withdraw his

right hand far from his breast, nor thrust out his right elbow away from his right side. After the consecration, only the three fingers which have not touched the Sacrament are used in striking the breast. During the course of the mass the priest strikes his breast ten times, viz., thrice during the saying of the Confession; once at the utterance of the words, "We are unworthy," towards the close of the Prayer which follows the Invocation, in the Canon; thrice while saying "O Lamb of God," etc., and thrice while saying "Lord I am not worthy," in the private prayers which immediately precede the priest's communion.

OF BODILY ACTS OF REVERENCE

1. THE KISSES DURING LOW MASS

As acts expressive of reverential regard for the holy things themselves and for what they symbolize, the kiss which the priest impresses upon the vestments, the altar, and the Book of the Gospels, are in no way superstitious, but edifying ceremonies and the reverent perpetuation of a liturgical custom of great antiquity.

The amice, stole and maniple are kissed while putting on and taking off the said vestments. The page in the mass-book from which the priest has read the Gospel is kissed (out of reverence for the written Word of God) immediately after the reading thereof is ended. The altar, as God's throne upon earth and a symbol also of Christ himself, is kissed in the prayer, "We pray thee, O Lord," etc.; and again immediately before the priest says, "Let us pray for the whole state," etc.; again before the Blessing; and, lastly, immediately after the prayer, "Let this my bounden duty," etc.

The thing to be kissed should be touched by the lips of the priest, without producing any sound.

2. BOWING THE HEAD

Chief among bodily acts of reverence are bowing the head, and kneeling upon one knee (the right) or upon both knees. Bows are made by slightly inclining the head, and by bending in some degree the shoulders as well as the head, and by bending the upper part of the body as well as the head and shoulders. In making the most profound of the said

bows, all below the upper part of the body should be kept rigidly upright. It is after this manner that the priest bows upon his arrival before the altar at which he is about to celebrate the mass, if the Blessed Sacrament be not reserved at that altar; and again before beginning the devotional preparation at the foot of the altar steps; while saying the Confession in the said devotions; and while saying the private prayers, "Cleanse my heart," etc., and "Give me, O Lord," etc. before reading the Gospel. The moderate bow is made at the Versicles which follow the Confession in the preparatory devotions; at the prayers, "We pray thee, O Lord," etc., "In the spirit of humility," etc., "Receive, O Holy Trinity," etc.; at the Sanctus; at each act of consecration; at the prayers immediately before the priest's communion; and when he communicates himself with the Host. The slight bow is made to the cross in the sacristy before proceeding to the altar and on return thereto; each time the holy name is mentioned; at the *Gloria Patri* at the end of the psalms *Judica* and *Lavabo*; at the words "Let us pray"; at the word "God" in the beginning of the Creed; at the word "worshipped" in the Creed; at the words, "and when he had given thanks"; at the *Agnus Dei*; in the *Gloria in excelsis*, at the word "God" in the beginning, and at the words "We worship thee," "We give thanks to thee," "receive our prayer," and "O Christ"; during the prayer, "Let the homage," etc.; each time the priest comes before or goes away from the midst (except he has just bowed profoundly, or is about to kiss the altar), and when, at the end of the Mass, standing at the foot of the altar-steps the priest is about to return to the sacristy. At the mention of the holy name in Collect, Epistle, and Post-Communion prayer, the priest bows his head towards the altar-cross; but, if the name occur in the Gospel, he bows towards the book. The head should be slightly inclined towards the book, when, in the prescribed reading, the name of the Blessed Virgin, or the name of the saint whose festival is being celebrated, occurs. If the holy name occur several times in one short passage, the priest should not bow repeatedly, but keep his head inclined throughout the passage.

3. GENUFLECTIONS

As a bodily act of reverence, kneeling, either on one knee or on both knees, includes every kind of bowing, just as a profound bow includes a moderate bow, and therefore in such kneeling the head is not to be bowed. The ordinary genuflection is made by bringing the right knee to the plane upon which the person is standing, and near to the left foot, the head, meanwhile, being held erect. The priest genuflecting in the mass, rises at once after his knee has touched the floor, save that when the Blessed Sacrament is upon the altar his genuflection should be more than usually deliberate. In no case should the priest while he is bending his knee down to the floor, or rising again, move hastily, for, even though the reverential spirit be not altogether lacking in the priest, such hasty and undignified action may have the appearance of an act of derision rather than that of an act of reverence. When a genuflection is made at the altar before the consecration, the hands are placed on the altar beyond the corporal, but after the consecration and before the ablutions they should be placed upon the corporal. When the priest kneels upon both knees (as at the Confession and the prayer of "Humble Access,"), he withdraws his hands from the altar and keeps them joined before his breast while he is kneeling. A genuflection on the right knee is made at each of the following places, viz., in the Creed, at the words, "And was incarnate, made man"; before and after the elevation of the Host, and before and after the elevation of the chalice; before the words, "By whom and with whom," etc.; at the end of the Prayer of Consecration, after the words, "World without end"; before the fraction of the Host which takes place after the conclusion of the Prayer of Consecration; after the commixture; before the words, "Lord, I am not worthy," etc.; after the priest has communicated himself with the Host and has uncovered the chalice; after he has communicated himself with the Precious Blood; on each occasion when, during the administration of the communion, he replaces the paten, or the ciborium, upon the altar and before he takes up the chalice; and when he replaces the chalice upon the altar and before he takes up the paten or ciborium; after the administration of the communion is ended, and before beginning the Lord's

Prayer; after the *Gloria in excelsis*, or hymn, and before he goes to the Epistle-corner to say the Post-Communion prayer, or prayers; immediately before and immediately after, the Blessing; after uncovering the chalice and the paten, and before consuming what remains of the Sacrament; in the last Gospel if it be the Gospel for Christmas-Day, at the words, "The Word was made flesh"; in the last Gospel, if it be the Gospel for the Feast of this Epiphany, at the words, "worshipped him"; in the same Gospels in the mass on the same festivals (Christmas and Epiphany) at the same words; in the Epistle for Palm-Sunday, at the words, "every knee shall bow"; and in the Passion-tide Gospel, at the words, "gave up the ghost."

If the Blessed Sacrament be reserved in the tabernacle on the altar where the mass is celebrated, the priest should genuflect before the altar-steps when he first approaches the altar; before he says the words, "In the Name," etc.; and when he is about to leave the altar and return to the sacristy.

OF HOLDING THE CHALICE

The chalice should never be held by the cup, except when the wine and water of the ablutions are poured over the priest's thumbs and forefingers.

As often as the chalice is to be covered or uncovered, the left hand should be placed on the base of the chalice, and the pall not dragged but lifted off, to guard against a possible overturning of the chalice.

Communicants (to whom the priest administers the chalice), whether clerks or lay folk, should never put their hands upon the cup, but they may take hold of the base or foot of the chalice so as to aid in bringing the cup to their lips.

OF THE SIGN OF THE CROSS

When the priest signs himself with the sign of the cross, he places his left hand near and a little below his breast, and with his right hand (the palm turned towards himself, and the fingers united and outstretched) he touches, with the extremities of his index, middle, and ring fingers, his forehead, his breast, his left shoulder, and his right shoulder. When thus making the sign of the cross, the elbow of the

right arm is not to be thrust out from but kept near the body. In the mass, after the consecration, only those fingers which have not touched the host are thus employed.

When the priest makes the sign of the cross in the act of blessing any person or thing, his right hand is held so that the little finger is turned towards the object which he intends to bless ; and thus the palm looks toward his left, and thumb and fingers are held (as directed above) extended and joined. While blessing the people, the priest places his left hand against his body a little below his breast ; but when he blesses the oblations or any other object upon the altar, the priest places his left hand upon the altar.

In making the sign of the cross, the priest should take care not to move the hand over-quickly, and to trace lines that are straight and of equal length. The length of the lines, in blessing the people, should not exceed those used in blessing himself. All other crosses, except those made at the announcement of the Gospel and with the host over the chalice, are about a palm in length.

When the priest makes the sign of the cross over the Blessed Sacrament he does so not regarding it as an act of blessing but as an act which commemorates the power of the Cross and the manner of the Passion of Christ.

Lastly, when blessing himself or any other person, or any object whatsoever, the priest should stand erect.

OF THE ENDINGS OF THE COLLECTS

As printed in our Book of Common Prayer, most of the Collects in the Mass-rite have only the short ending ; but this omission cannot reasonably be regarded as a prohibition of the use of the full ending when, according to the old liturgical rules, the full ending is called for. Dr. Frere tells us (*Some Principles of Lit. Reform*; p. 148) that, "In 1549 it was taken for granted that the rules for adding, or not adding, the appropriate ending to a collect were familiar to all who would use the Book." The following summary of the said rules, so far as they are applicable to our Rite, may be found useful.

The Collect of the day should have its full ending. If two collects are said, the second also, ordinarily, should have the full ending. If more than two collects are said, only

the first and the last should have the full ending. If the collect is addressed to the Father, the full ending should be *Through Jesus Christ thy Son our Lord, who liveth and reigneth with Thee, in the unity of the Holy Ghost, ever one God, world without end. Amen.* If addressed to the Son, *Who liveth and reigneth with the Father, in the unity of the Holy Ghost, ever one God, world without end. Amen.* If the Son is named in the first part of the collect, *Through the same Jesus Christ, thy Son our Lord, who liveth, etc.* If the Son is named towards the close of the collect, *Who liveth and reigneth with Thee, etc.* If, in the collect, mention is made of the Holy Ghost, *in the unity of the same Holy Ghost, etc.*

OF ANNOUNCING THE EPISTLE AND THE GOSPEL

The portion of holy Scripture appointed to be used as the liturgical Epistle for any day is *The Epistle* of that day, and should be so called in the announcement, without any use of the phrase "portion of Scripture appointed for." If the said phrase is used in making the announcement when the text is taken from Scripture other than the Epistles of the New Testament, the reader is bound to declare as on all occasions, at the end of his reading, "Here endeth the Epistle." There should be no repetition of the word "Epistle" in making the announcement. For example, the Epistle of Advent Sunday should be announced thus: "The Epistle is written in the Thirteenth Chapter of the Romans, beginning at the eighth verse;" and on the festival of St. Simon and St. Jude, "The Epistle is written in St. Jude, beginning at the first Verse."

The Gospel should always be announced without any repetition of the word "Holy," and without the use of the words "according to," or "that of." For example, the Gospel of Advent Sunday should be announced thus: "The Holy Gospel is written in the twenty-first Chapter of St. Matthew, beginning at the first Verse." In every instance the announcement refers only to *the beginning* of the Gospel; hence on the Sunday after Ascension-Day, no notice should be taken of the fact that the concluding part of the Gospel of the day is taken from the sixteenth Chapter of St. John.

OF OMISSIONS TO BE MADE ON CERTAIN DAYS AND OCCASIONS

From Passion Sunday until Maundy Thursday inclusive, the psalm in the devotions said by the priest and his server, at the foot of the altar-steps, immediately before the beginning of the mass, should be omitted. At such times, the priest, having said, "In the Name," etc., and the antiphon, "I will go" etc., at once says, "Our help," etc.

During Advent, and from Septuagesima until Easter, and on all days, out of Easter-tide, that are not festivals, the *Gloria in excelsis* should be omitted, and some metrical hymn, suitable for the occasion, should be used in lieu thereof. Inasmuch as, according to usage in Western Christendom, the Creed (in the mass-rite) as well as the *Gloria in excelsis*, is associated with festivals rather than fasting days and others of non-festal character, it is fitting that both Creed and *Gloria in excelsis* be omitted in masses said on days that are not festivals.

OF MASSES FOR THE DEAD

In a mass celebrated especially in behalf of the faithful departed, the priest omits the psalm *Judica me* in the preparation at the foot of the altar-steps. He makes the sign of the Cross, before saying the Lord's Prayer, over the book and not upon himself. Before the Gospel, he does not say the prayers, "Let thy blessing, etc." and "The Lord be in my heart," etc., nor does he kiss the book after he has read the Gospel. The Creed is not said, nor the water blessed, nor the *Gloria Patri* said at end of the psalm *Lavabo*. The priest does not strike his breast while saying the *Agnus Dei*; and instead of the words,—"have mercy upon us" and "grant us thy peace," he says "grant them rest," and "grant them rest eternal." The (private) prayer for the unity and the peace of the Church, and the *Gloria in excelsis* are omitted.

OF THE LAST GOSPEL

The late mediaeval custom of reading the opening words of the Gospel according to St. John (Verses 1 to 14, inclusive) has much in its favour, but should not be regarded by us as

obligatory, nor as more than a part of the priest's personal devotions. Where the custom in question is followed certain exceptions should be noted, viz., that on Christmas-day the Gospel for the festival of the Epiphany is read as the last Gospel; and that whenever a festival is celebrated on a day which has its own proper Gospel (as, e. g., when the feast of an Apostle is observed on a Sunday), the Gospel of the day that is commemorated serves as the last Gospel of the mass. The priest, reading the last Gospel, genuflects at the words, "And the Word was made flesh," in the Gospel ordinarily read, and at the words, "fell down and worshipped him," in the Epiphany Gospel.

OF THE DAYS ON WHICH THE HOLY EUCHARIST SHOULD NOT BE CELEBRATED

On Good Friday, the anniversary of the crucifixion of our Saviour, and the day when the Passion of Christ is contemplated by the faithful as if it were being really enacted before them, the sacramental memorial of that Passion is not celebrated. This has ever been the custom throughout all Catholic Christendom.

For similar reasons there should be no celebration of the Holy Eucharist on Holy Saturday. The mass which, in the Latin Church, is now celebrated on Holy Saturday belongs of right to the early hours of Easter-day, and anciently "was only celebrated after midnight at the close of the great Easter vigil." According to the mind of the Church of God in the early ages, there is some incongruity in the celebration of the holy Eucharist on days of fasting. May it not be due to a lower estimate of the importance of the strict observance of such days, that the perception of this inconsistency has been so largely lost? The opinion that by the appointment of a proper Collect, Epistle, and Gospel, for any day, there is indicated an intention that the holy Eucharist shall be celebrated on that day, cannot be justified. At no time should the holy Eucharist be celebrated unless the priest have present with him at least one other person who will assist at the mass. For a priest to celebrate entirely alone is contrary to the letter and the spirit of the mass-rite, and is "a reprehensible custom worthy of meet correction."

OF WHAT IS TO BE DONE, IF THE SACRAMENT, IN EITHER
KIND, HATH BEEN CONSUMED BEFORE ALL THE PEOPLE
HAVE COMMUNICATED

If proper care be exercised by the priest, both as to the quantity of bread and wine to be consecrated, and also in his administration of the sacrament, the contingency here referred to will not occur. When it does occur, the priest must consecrate both bread and wine, and communicate himself with both kinds (of that which he has just consecrated) ere he proceeds to continue the administration to the people.

If the hosts fail, and not the Precious Blood, he must needs use another chalice into which he will pour a little wine and a few drops of water. If the precious Blood fail, and not the hosts, he will drain the chalice (i. e. he himself drinking whatever may remain therein), and then pour into it such a quantity of wine as may be needed and a little water. Thus, be the case as it may, having before him unconsecrated bread and wine, and having mentally made an oblation of each, the priest will proceed to consecrate them, using the prayer beginning with the words "All glory be to thee, Almighty God," and ending with the words, "partakers of his most blessed Body and Blood." In efforts to avoid the necessity of a second consecration, hosts may be broken into small pieces, but *never* should there be any impairing of the contents of the chalice by pouring in unconsecrated wine.

Concise Directions for the Celebration of a Low Mass

THE PREPARATION

The priest who is about to celebrate the holy mysteries ought to be prepared for this exercise of his office. He is bound not only to see that all things needful for the celebration of the holy Eucharist are in readiness, but also to exercise due care that he himself has the right dispositions and has fulfilled the conditions which traditional rules require. For example, he should have said the matin (Prayer-Book) office, and have observed a natural fast from the preceding midnight. If he have opportunity he should say the preparatory form which is set forth elsewhere in this book, and should have some special intention of applying the fruit of the mass to some person, or number of persons, or for the furtherance of some special object.

Having finished his devotions, the priest should preserve a recollected mind, and refrain as far as possible from all conversation. He will do well to read over the Collect, Epistle, and Gospel which he is to use in the mass, and the Preface if a proper one is appointed. He should determine the prayer, or prayers, which he will use as the post-communion, note the last Gospel (if he intends to read it) if another than that for Christmas Day should be read, and see to it, either personally or by a trusty server, that the altar lights are kindled and the altar is in readiness for the mass, and that the cruets containing wine and water, the box of altar-breads and whatever else be needed are in their proper places.

The priest, having washed and dried his hands, prepares the chalice, in the following order: Over the cup he places a clean purificator, folded lengthwise, so that the ends hang down on two sides; upon the purificator he places the paten; on the paten he places a priest's altar-bread; then he lays the pall on the paten, and then covers all with the silk veil so arranged that it hides in front the whole chalice. Lastly

he places the burse, in which is a clean corporal, upon the veil, and so that the open side thereof will be opposite the front of the chalice and towards the priest when he carries the chalice to the altar.

Having prepared the chalice, the priest, habited in cassock, signs himself with the sign of the cross and proceeds to put on the vestments, in the following order and manner. He takes up the Amice by the two upper corners, using both hands to do so, and kisses the middle of the upper part of the amice (not the apparel or "collar") and then, passing his right hand over his left he draws the amice around his left shoulder behind his head, rests the upper part of the amice upon his head and at once lowers it to his neck, brings the two corners to the front under his chin so that the amice covers his collar all around, and then crossing the strings he passes them close up under his arms and across his back, and brings the ends together in front, over his breast, and ties them. While putting on the amice and the other vestments, the priest may say the vesting prayers set forth in the Appendix. Next gathering up the Alb with both hands, the back part from the bottom to the top, he puts it over his head, and putting his arms through the sleeves, allows it to fall down all around him, and then fastens it at the neck. Then, taking the Girdle, he doubles it for about two thirds of its length, and holding the loop thereof in his right hand and the other end of the doubled portion in his left hand, he passes the said portion about his body, upon his loins, puts both ends of the girdle through the loop, draws them taut, and brings the loop to the front; then taking hold of the lower end he passes it, by his right, around his body and then through the second loop thus formed, and drawing both ends taut lets them hang down in front. If the alb be too long, it should be gathered up under the girdle. Care should be taken that the alb hangs evenly all around. Then, taking up the Maniple the priest kisses the cross upon the middle of it, and places it on his left arm between the wrist and the elbow. Next taking the Stole with both hands, at points a few inches apart and equally distant from the middle, he kisses it in the middle and then places the middle of the stole upon the back of his neck. Then he crosses the stole over his breast, and lifting up the ends of the girdle between

the pendant parts of the stole, he passes the said ends over the stole, one to the right and the other to the left and tucks them under the girdle one on each side of his body. Lastly the priest puts on the Chasuble.

FROM THE COMMENCEMENT OF THE MASS
UP TO THE OFFERTORY

Being duly vested, the priest holding the chalice, by the knop, with his left hand, as high as and a little in front of his breast, his right hand upon the burse, proceeds to the altar. After making the due act of reverence at the foot of the altar-steps he goes up to the foot-pace and standing in the midst puts down the chalice, a little to his left, upon the altar. Then he takes up the burse, carefully takes out the corporal, places the burse upright against the gradine to the left of the midst, unfolds and spreads the corporal upon the midst of the altar so that its front edge will be near and parallel with (but never overhanging) the front edge of the altar-mensa, and then puts the veiled chalice upon the corporal in the midst thereof. Then he goes to the book on the Epistle-side, opens it at the beginning of the mass-rite, returns to the midst, bows slightly towards the cross, goes down the steps, faces the altar, bows profoundly, stands erect, signs himself with the sign of the cross, and says the preparatory prayers. The prayers ended, the priest goes up to the foot-pace, joins his hands upon the altar, kisses it and then goes to the book, where facing the altar he signs himself with the sign of the cross and begins the mass. After the prayer "Almighty God, unto whom" etc., if the Commandments are to be recited, the priest goes to the midst, bows slightly towards the cross, turns by his right, faces the people, and rehearses the Commandments; otherwise, still standing by the book and facing the altar, he says the "Summary of the Law" and then goes to the midst faces the altar and says the Kyries. This done, the priest returns to the book and says the Collect, after which, still facing the altar, he announces and reads the Epistle. The Epistle ended, if he have no server, the priest takes up, with both hands, the desk and book thereon, and carries them to the Gospel corner of the altar, making the due act of reverence as he passes the midst, and puts the desk down upon the

altar obliquely, so that the back of the book will look towards the north-east corner of the altar, and then goes to the midst where, facing the altar, he says the prayer "Cle^{se} my heart" etc. This done, the priest goes at once to the book, stands facing it, announces and then reads the Gospel. If the server move the book and desk, the priest having said, "H^ere endeth the Epistle," goes to the midst, faces the altar, says the prayer, "Cleanse my heart" etc., and then goes to the Gospel corner, says "The Lord be with you," to the server, and then announces the Gospel. When he has finished reading the Gospel, the priest lifts up the book, kisses the Gospel-text and says (privately) the prayer, "By the words of the Gospel may our sins be blotted out." Having replaced the book upon its desk, the priest moves desk and book, with both hands, near to the corporal; and then goes to the midst, faces the altar, and (if it is to be said), says the Creed.

When notices are to be given and a sermon preached, if it be more convenient, the priest may make the announcements, and preach, standing on the foot-pace and having his back turned towards the Gospel-side of the altar. If the celebrant will preach the sermon from the pulpit, he goes first to the sedilia on the Epistle-side of the sanctuary and there lays aside his chasuble and maniple, and then goes to the pulpit. The celebrant returning from the pulpit goes first to the sedilia and there puts on his maniple and chasuble. Then going to the midst before the altar steps, he makes the due act of reverence, and goes up to the foot-pace.

FROM THE OFFERTORY UP TO THE CANON

The priest, standing in the midst and facing the altar, begins the offertory by reading one of the appointed sentences. Then he carefully removes the chalice-veil, and places it, folded once or twice lengthwise, near the corporal and close to the gradine on the Epistle-side. Next he takes up the pall, and places it partly on the corporal and partly on the chalice-veil. Then he takes up the paten, and holding it with both hands, carries it to the Epistle-corner of the altar or to a convenient point on the Epistle-side. If he have no server, the priest serves himself, either from the gradine or, preferably, from a movable credence, placed

near the Epistle-corner of the altar. From the bread-box he takes as many small breads "as he shall think sufficient," placing them, with his right hand, upon the paten held in his left hand, so that the large (or priest's) bread will be on top. Then holding the paten with both hands he returns to the midst, faces the altar, holds the paten as high as and a little in front of his breast, and says the prayer "Receive, Holy Father," etc. Having said this prayer, the priest lowers the paten to about four inches above the corporal, makes with it the sign of the cross horizontally, and puts it down upon the corporal a little behind the embroidered cross. If more altar-breads are needed than can conveniently be placed upon the paten, a ciborium should be used. The ciborium containing the needed breads, should be placed on the corporal at the back, offered in intention when the priest's-bread upon the paten is offered, and then covered with its cover. Having offered the breads, the priest goes to the Epistle-side, and standing facing the altar he reaches the chalice to himself, taking it with his left hand by the knop. Then, with his right hand, he wipes the cup of the chalice, within and without, with a purificator, and sets the chalice down upon the altar. Then holding it with his left hand by the knop, the purificator being held between the knop and the thumb of the same hand, and so that part thereof falls over the thumb, the priest, with his right hand, pours wine into the chalice. Then making the sign of the cross, with his right hand, over the water cruet, he says the prayer, "Oh God who didst" etc., meanwhile pouring a very little water into the chalice. Still holding the chalice with his left hand, the priest takes the purificator with his right hand and wipes away any drops of wine or water that may have adhered to the interior or exterior surface of the cup. Then having placed with his left hand the purificator upon the altar about mid-way between the chalice and the corporal, he sets the chalice, with the same hand, between the corporal and the purificator, and goes to the midst. Then taking up the chalice, with his right hand, he holds it up before him, the foot with his left hand and the knop with his right hand, so that the top of the cup is about on a line with his eyes and says, privately, the prayer, "We offer unto thee," etc. Then he lowers the chalice to about four

inches above the altar and makes with it, horizontally, the sign of the cross, and then places it upon the corporal a little behind the paten. Then, having his hands joined, and bowing moderately, he says the prayer, "In the spirit," etc. Standing erect, and having his hands extended and raised as high as his shoulders he says, "Come, O Holy Ghost," and then joining his hands, he says "almighty and everlasting God," and then placing his left hand on the altar to the left of the corporal, he makes, with his right hand, the sign of the cross over the paten and chalice, saying "and bless this sacrifice, prepared for thy holy name." The priest then goes to the Epistle-side of the altar, near the corner, where he stands facing the altar. Here he receives the basin containing the offerings of the people, and "presents" them by raising the basin about as high as his breast and immediately lowering it and placing it upon the altar, meanwhile saying "Receive, O Holy Trinity," etc. Immediately after it has been presented, the basin containing the offerings should be removed from the altar and set down upon the credence. The priest now goes to the Epistle-corner, where he stands facing south and recites privately the psalm *Lavabo*, (Ps. xxvi, 6-12) while water is poured over the extremities of his fingers by the server; or, if he have no server, while he thus ministers for and to himself: and then having wiped his fingers dry with the lavabo-towel, he stands facing the altar while he concludes the psalm and the *Gloria Patri*. Then he returns to the midst where, bowing moderately, and having his hands joined upon the altar, he says, privately, the prayer, "Receive O Holy Trinity this oblation," etc. Having said this prayer, the priest places his hands extended on each side of (i. e., beyond) the corporal, kisses the altar, stands erect, turns to the people, and, as he extends and raises his hands and again joins them before his breast, says, "Let us pray for the whole state of Christ's Church militant." Then turning (completing the circle) back to the altar, he says the prayers for the Church. If no offerings of money have been received, the words "alms and," in the first of the said prayers, should be omitted.

If the Bishop permit, the Exhortation, General Confession, Absolution, and prayer of Humble Access, will be transferred to the point immediately after the Prayer of

Consecration; otherwise the prayers for the Church ended, the priest, standing facing the people, says the exhortation, "Ye who do truly," etc., and then kneels down upon both knees, upon the foot-pace, and says the General Confession. The Confession ended, the priest stands up, turns to the people, and says the Absolution, and the Comfortable Words. Then the priest, extending and raising his hands, says, "Lift up your hearts"; and then, immediately after the response, joins his hands, saying "Let us give thanks unto our Lord God." Then the priest, having turned back to the altar, (completing the circle), again extends and raises his hands and proceeds to say the *Preface* and *Sanctus*. The *Sanctus* ended, standing erect the priest says (aloud, if the Bishop permit, otherwise privately) "Blessed be he that cometh in the name of the Lord. Hosanna in the highest," signing himself from forehead to breast. Then kneeling upon the foot-pace, and having his hands joined, the priest says the prayer of Humble Access, "We do not presume," etc.

THE CANON

Having said the prayer of Humble Access, the priest rises, and, having his hands raised and extended, proceeds to say the Prayer of Consecration in a low but clear and audible voice. After the words, "until his coming again," if a ciborium be in use, and the priest has not moved it before beginning the said prayer, he now uncovers it and moves it forward on the corporal at the right of the chalice. Then, as he utters the words, "he took bread," he takes up, with both hands, the paten, raises it a little above the altar-mensa, and at once replaces it upon the corporal. Then he takes the priest's-bread between the thumb and forefinger of his left hand, holds it upright a little above the paten, raises his eyes heavenward and at once lowers them, bows his head, and, as he says the words, "and when he had given thanks," he makes the sign of the cross over the bread with his right hand. As he says the words, "he brake it," the priest holds the larger bread between the thumb and forefinger of each hand, upright, and raised a little above the paten, and makes a small fracture in the lower part of it. Then bowing his head, he says, "and gave it to his disciples, saying, Take, eat," and extends the other fingers of his hands over the

paten, and allowing them to touch the breads thereon, and says, "This is my Body which is given for you; Do this in remembrance of me." If a ciborium be used to hold the breads for the people, the priest holds his bread, and extends his other fingers over the breads in the said ciborium, if possible, allowing his fingers to touch the breads, while he repeats the words, "This is my Body," etc. After he has said the words of consecration the priest raises his head and, holding the host (as before, with both hands) over the paten, he genuflects slowly and devoutly, rises at once in like manner, and elevates the host in a perpendicular line above the paten to a point a little above his head, holds it there for an instant and at once lowers it and places it upon the paten. (From this time until the ablutions the thumb and forefinger of each hand are not to be disjoined except when the consecrated bread has to be touched or handled.) After placing his host upon the paten, the priest places his hands upon the corporal, to the right and left of the paten, the palm of each hand turned towards the altar-mensa, and, holding his head erect, genuflects as before and rises again. If he has used a ciborium, he now covers it and places it conveniently upon the back part of the corporal. If there be upon the corporal an extra vessel of wine, the priest, before proceeding with the consecration, will place the said vessel, uncovered, alongside of and to the right of the chalice. In either case, whether the wine be only in the chalice or also in another vessel, the priest now places the extremities of the last three fingers of his left hand upon the base of the chalice, and then taking the pall between the middle finger and the forefinger of his right hand, he lifts it up from the chalice and lays it down upon the back part of the corporal so that it will rest partly on the veil. If there be need to do so, the priest, before taking hold of the chalice, should rub together the thumb and forefinger of each hand over the paten, in order to remove any particles of the host that may have adhered to them. Proceeding with the prayer, as he says the words, "Likewise after supper," the priest takes the chalice, with both hands, by the knop, and raising it about four inches above the altar, he says the words, "he took the cup," and at once places it again on the corporal.

Then holding it by the knop, with his left hand, and bowing his head, the priest makes with his right hand the sign of the cross over the chalice as he says the words "and when he had given thanks," and again holding the chalice, as before, with both hands, he says the words, "he gave it to them, saying, Drink ye all of this: for"—then retaining his hold of the chalice at the knop with his right hand, he raises it a little above the altar and takes hold of the base or foot of the chalice with his left hand in such a manner that the thumb and forefinger rest upon the base, and the other fingers support it beneath; and thus holding the chalice, meanwhile bowing his head and resting his elbows lightly upon the altar, he says the words, "This is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins:" Then again holding the chalice at the knop, with both hands, the priest sets it down upon the corporal, and says the words, "Do this as oft as you shall drink it, in remembrance of me."

If there be upon the corporal, besides the chalice, another vessel containing wine which is to be consecrated, the priest, as he says the words, "This is my Blood," etc., holds the chalice raised a little above the altar, by the knop, with his left hand, touches with the forefinger of his right hand the edge of the base of the chalice, and rests the other fingers of his right hand upon the said extra vessel, and directs his intention to consecrate, to the wine in both vessels. Having put down the chalice upon the altar, and said the words, "Do this" etc., the priest places his hands upon the corporal (as after the consecration of the Bread), genuflects reverently and at once rises again. Then grasping the chalice at the knop, with his right hand, and the base with his left (as directed above), and having his eyes fixed upon it, the priest reverently raises the chalice in a perpendicular line, lifting it so that the base thereof is brought to a level with, and not higher than, his eyes, holds it there for an instant, and then in like manner lowers it and sets it down upon the corporal where it was before. Then he places the last three fingers of his left hand upon the base of the chalice, takes up the pall with his right hand and places it upon the chalice, covers and moves to the back part of the corporal the extra vessel, if there be such, and placing his

hands upon the corporal he genuflects devoutly and at once rises again. At both elevations (of host and chalice) the priest must be careful to avoid bringing the ends of the maniple in contact with the host, or hosts, on the paten.

Standing erect, and having his hands extended before his breast, the priest says the words, "Wherefore," etc. At the words "holy gifts," and again at the words "bless and sanctify," the priest makes with his right hand the sign of the cross over both chalice and paten, his left hand placed on the corporal. At the words, "Body and Blood" the priest makes the sign of the cross, as above directed, over the paten and then over the chalice. At the words, "heavenly benediction" the priest signs himself from forehead to breast with his right hand, the left meanwhile held in front of, but a little below his breast, palm upward. Here, that is before going on to say, "And although," etc., the priest may make, privately, commemoration of the faithful departed. At the words, "are unworthy," having his left hand on the corporal, the priest strikes his breast three times with the extremities of the last three fingers of his right hand. He joins his hands and bows his head as he says the words "through Jesus Christ our Lord," and then placing his left hand on the foot of the chalice, he takes up the pall with his right hand and lays it down on the corporal and veil, genuflects reverently, rises at once, and holding his host with his right hand and the chalice by the knop with his left hand, he makes the sign of the cross with the host (held upright) twice over the chalice as he says "by whom and with whom" and then in like manner between the chalice and his breast, as he says, "in the unity of the Holy Ghost, all honor and glory be to thee, O Father Almighty;" and then holding the host upright over the chalice held with his left hand, he elevates chalice and host as high as his breast and says, "world without end." Then at once he lowers the chalice and host, places the chalice upon the corporal behind the paten, and the host upon the paten, rubs the forefinger and thumb of each hand together over the paten (to dislodge any particles that may have adhered to them), places his left hand on the foot of the chalice, places the pall on the chalice with his right hand, then, placing both

hands upon the corporal, he genuflects reverently, rises at once, and stands erect, having his hands joined.

THE COMMUNION

In immediate preparation for his sacramental communion, which, without exception, he must make every time he consecrates the Eucharist, and before all other persons, the priest should use some brief devotions, and for this purpose may now say (privately) the suitable forms of prayer which are set forth elsewhere in this book. During the recitation of the prayer, "Deliver us," etc., the priest, having first signed himself with the sign of the cross, removes the pall, genuflects, rises, takes up his host, and holding it upright, with both hands over the chalice, breaks it carefully into two equal parts. The half held in his right hand he places on the paten, and then from the lower end of the other half he breaks away a small particle, places the greater part on the paten, and with the particle makes the sign of the cross thrice over the chalice while he says (privately) "The Lord be with you," and then drops the said particle into the cup (at the side nearest to himself so that he may readily receive it when he communicates himself) and says the words, "Let this commixture" etc. Then after rubbing together (over the paten) the thumb and forefinger of each hand, he covers the chalice with the pall, genuflects, rises again, and says the words, "O Lamb of God," etc. At the words, "have mercy upon us," and "grant us thy peace" the priest strikes his breast with the extremities of the last three fingers of his right hand. Then joining his hands and placing them so that the tips of his little fingers touch the front edge of the mensa, and the extremities of his ring and middle fingers rest upon the corporal, his eyes fixed upon the Sacrament, he says the prayers, "O Lord Jesus Christ, who saidst," etc., "O Lord Jesus Christ, Son of the living God," and "Let not the partaking," etc. Then, having disjoined his hands, he places them upon the corporal, stands erect, genuflects, rises again, and says the words, "What reward" etc. Then taking up both parts of the host and holding them with his left hand in such a manner that the broken edges may touch or slightly overlap each other and the host be raised

a little above the paten, the priest bows his head and with his right hand strikes his breast three times, saying each time "Lord I am not worthy," etc. Then, using both hands, he brings the two parts of the host together so that one lies directly over the other, and above the paten, and holding them with his right hand, his left resting on the corporal, he signs himself with the host (over the paten) and says, "The Body of our Lord Jesus Christ, which was given for me, preserve my body and soul unto everlasting life. Amen." Then bowing down his head and at the same time raising the host higher directly over the paten, the priest reverently places both parts of the host upon his tongue. Then after rubbing together his thumbs and forefingers over the paten, the priest stands erect, joins his hands, holds them near, and a trifle higher than, his breast, and meditates briefly on the Blessed Sacrament. Then he removes the pall from the chalice, puts his hands upon the corporal, genuflects, and rises, meanwhile saying, "What reward" etc. Then at once he takes up the chalice (as at the elevation), and holding it as high as his breast, very carefully and reverently signs himself with it, meanwhile saying, "The Blood of our Lord Jesus Christ, which was shed for me, preserve my body and soul unto everlasting life. Amen." Having said these words, the priest places the chalice to his lips and communicates himself, taking care to receive together with the Precious Blood the particle which was placed therein. After he has communicated himself, the priest passes his lips over the brim of the cup in order to remove whatever of the Precious Blood may have adhered thereto, and then replaces the chalice upon the corporal, covers it with the pall, places his hands upon the corporal, genuflects, rises again, and, having his hands joined, meditates briefly on the Blessed Sacrament.

The server, (if there be one) if he is to be communicated, should kneel on the foot-pace, at the right of the priest, and there receive his communion. After the priest has received the communion in both kinds (as directed above) and, it may be, has administered the same to the server, he takes up the paten, holding it between the forefinger and the middle-finger of his left hand so that the joined thumb and forefinger rest on the paten, and the other fingers

support it beneath; and holding one of the hosts between the thumb and forefinger of his right hand, raised a little above the paten which he now holds as high as and near his breast, he turns, by his right and faces the people. Keeping his eyes fixed on the Sacrament, the priest says, privately, "Behold the Lamb of God, that taketh away the sins of the world." And then he says, privately, the following words, thrice—"Lord, I am not worthy that thou shouldest come under my roof; but speak the word only and my soul shall be healed." If a ciborium be used, the priest does not take up the paten, but moves the ciborium forward on the corporal, uncovers it, holds it by the stem, with his left hand, and a host over it with his right hand, and proceeds as directed above. Persons to be communicated should present themselves "in order." Bishops, priests, and deacons, duly habited, should kneel at the altar-steps. If any lay persons who are members of Religious orders or communities present themselves, they should kneel at the altar-rail, before and apart from the other people. Of the people, boys and men should kneel on the Epistle-side of the said rail, and girls and women on the Gospel-side. Deaconesses, not being under solemn vows, should kneel with the other women.

Going to administer the communion to the people, the priest should pass directly down the altar-steps (not diagonally), and then to the end of the rail on the Epistle-side. As he is about to give the sacrament to each person, the priest makes with the host, the sign of the cross over the paten or the ciborium. It will suffice, if the priest says the first-half of the formula, "The Body" etc., as he communicates each person, and then says, once only, at the end of each railful, the concluding sentence, "Take and eat," etc. The people should kneel in upright posture, keep head erect, present right hand bare, palm uppermost and open, supported by the left hand, a little higher than the breast, and carry the host with the right hand to the mouth and take it with the tongue from the palm of the said hand. When he has finished administering the Body of Christ to the people then kneeling at the altar-rail, the priest returns to the altar, places the paten or ciborium upon the corporal, removes the pall from the chalice, genuflects, rises again,

takes up the chalice (as at elevation), and holding it as high as and near his breast, he proceeds as before to the Epistle-end of the altar-rail and there begins to administer to the people. The rule about use of formula of administration, given above, applies here also. The priest should always retain a firm and controlling hold of the chalice. The people may guide the chalice by taking hold of the base, but ought not to touch the cup. Each communicant should hold head quite erect, drink a very little of the Precious Blood, and carefully refrain from wiping the lips after communicating. When all who are then kneeling at the rail have communicated, the priest returns to the altar, passes his lips over that part of the cup from which the people received the Precious Blood, and then sets down the chalice upon the corporal and covers it with the pall.

If, while the priest stands facing the people and in readiness to administer the sacrament, no one approaches to receive the same, the priest, after giving sufficient opportunity, turns by his right to the altar, and replaces the paten, or ciborium upon the corporal.

When all have communicated, or (if so be) when no one approaches to receive the sacrament, the priest, having replaced the vessel or vessels upon the corporal, covers the ciborium (if one has been used) with its cover, and places it on the corporal behind the chalice. If he has before him, on the corporal, in addition to the chalice, another vessel containing the Precious Blood, the priest places or leaves it, duly covered, alongside the ciborium. Then he covers the chalice with the pall, and taking hold of the right-hand corner of the anterior portion of the corporal and lifting it up, he draws it carefully to his left, over the paten. Then over all, he spreads the silk veil.

THE THANKSGIVING AND CONCLUSION OF THE MASS

Having covered the vessels, the priest genuflects, rises, stands erect, extends his hands before his breast, and says the Lord's Prayer. While reciting the following prayer, "Almighty and everliving God," etc., the priest bows his head towards the altar-cross as he says the holy name, and joins his hands as he concludes the prayer. After he has recited the *Gloria in excelsis*, or hymn in lieu thereof, the

priest genuflects and goes to the Epistle-side to say the post-communion prayer. If there be no server, the priest moves, for himself, the book and its desk. If, in addition to the Collect of the day, one or more Collects were said, so many (as the Collects) should be the post-communion prayers. The prayer or prayers ended, the priest goes to the midst, genuflects, rises, kisses the altar, stands erect, joins his hands, and turns by his right towards the people, in such a manner that his back will be towards the Gospel-side of the altar and not towards the sacrament, and says the words "The peace," etc., and at the words "blessing of God" etc., he blesses the people with his right hand. In this act, the left hand is held palm up, near and a little below the breast, and the right hand is to be kept straight, the fingers extended and joined, the little finger towards the people, and the hand moved in a perpendicular line from the height of the forehead to a point opposite the breast, and then on a horizontal line extending from the left shoulder to the right.

After he has pronounced the blessing, the priest turns, by his left, to the altar, genuflects, rises, and then removes the veil, laying it on the altar at the Gospel-side. Then, taking hold of the right hand anterior corner of the corporal, with his right hand, the priest lifts it up carefully and draws it to his right, and lets it lie upon the altar. Then he takes up the pall from the chalice and lays it down upon the corporal, genuflects, and rises again. Standing erect, the priest takes up the paten with his left hand, and consumes all the hosts which remain upon it. Then holding with his left hand the paten over the chalice he rubs the paten with thumb and forefinger of his right hand, so as to cause the sacred fragments (if any) to fall into the chalice. Then resting the left hand, in which is the paten, upon the corporal, he rubs together the thumb and forefinger of his right hand over the chalice, so as to detach any particles that may have adhered to them. Then taking, with his right hand, the chalice by the knop, and holding the paten beneath his chin, he reverently drinks the Precious Blood with every particle, receiving it from the same part of the cup from which he made his communion and from which he administered to the people. If the priest has a server, he now holds out the chalice to receive wine for the purification. If he has

no server, the priest goes to the credence, or to the gradine on the Epistle-side (if the cruets be thereon) and brings the wine-cruet to the midst and pours a little wine into the chalice. Then he says the prayer, "Grant, O Lord" etc., moves the wine gently about in the chalice, and then drinks it, holding chalice and paten as above directed. Having set down the chalice upon the corporal, the priest takes it up again with the last three fingers of each hand about the cup, and holding his thumbs and forefingers over the cup, he carries it to the Epistle-side where he holds it so that the server may pour a little wine and then at once some water over his, (the priest's) thumbs and forefingers. Then the priest places the chalice upon the altar, dries his thumbs and forefingers with the purificator and says, privately, the prayer, "Let thy body," etc. Then he places the chalice so that he may reach it from the midst, and goes to the midst. If he has no server, the priest will get the cruets and place them within his reach on the Epistle-side of the altar, and make the pourings for himself into the chalice as it stands on the corporal. Then holding the purificator between the thumb and forefinger of the left hand, so that it will hang over the back of the hand, and taking up the chalice, by the knop, with his right hand, he receives the ablutions, meanwhile holding the purificator under his chin. Then holding the chalice by the knop with his left hand, the priest wipes the outside and the inside of the cup with the purificator. The chalice is then set down upon the corporal, the folded purificator hung over the cup as it was when brought to the altar, the paten placed on the purificator, and the pall upon the paten. Then, resting his left hand on the altar, at the left of the corporal, the priest, taking the chalice, by the knop, with his right hand, lifts it up and sets it down beyond the corporal on the Epistle-side of the altar. The priest then folds up the corporal,—the forepart over the middle, the backpart over the forepart, the right-hand part over the middle, and the left-hand part over all,—and puts it into the burse which he places on the altar in the midst. Then he covers the chalice with the veil (as it was when brought to the altar), places the burse on the veil, and then taking the chalice by the knop with his left hand and resting his right hand on the burse, he sets the chalice in the midst,

and adjusts the veil as at the beginning of the mass. If a ciborium has been used, the hosts, if any remain therein, should be consumed by the priest immediately after he has cleansed the paten and before he receives the Precious Blood. The ciborium should then be cleansed, after the manner of the cleansing of the chalice, the ablutions poured into and received from the chalice. If there be a tabernacle on the altar, the ciborium with hosts therein, may be put into it before the paten is cleansed.

Standing in the midst, before the veiled chalice, the priest bows his head, has his hands joined upon the altar, and says, privately, the prayer "Let this my" etc. Then he kisses the altar, and, if he be pleased to do so, goes to the Gospel-side where he reads the last Gospel. If there be no server to move the book, the priest himself will carry it from the Epistle-side to the Gospel-corner. Standing facing the book, which is placed obliquely, as at the Gospel in the mass, and having his hands joined, the priest says to the server, if there be one, "The Lord be with you," or at once if there be no server, goes on to sign the book and himself and to announce the Gospel as in the mass. Having read the Gospel, the priest closes the book, returns to the midst, bows to the cross, takes up the chalice, by the knop, with his left hand, turns it so that the back part of the veil is towards his breast, places his right hand upon the burse, lifts up the chalice, holds it before his breast, turns, himself so that his back looks toward the Gospel—or, if he please, towards the Epistle-side of the altar, according to the position of the server at the foot of the steps, descends the steps, turns (by his right or left as the case may be) and faces the altar, makes the due act of reverence, and proceeds to the sacristy.

In the sacristy, the priest bows to the cross, sets down the chalice in its place, says a short prayer, (e. g., the collect for Corpus Christi Day) and then proceeds to take off his vestments; after which, having washed his hands, he goes to make his thanksgiving. If the priest does not read the last Gospel, then, immediately after he has said the prayer, "Let this my," etc., he kisses the altar, bows to the cross, takes up the chalice and departs as directed above.

Concise Directions for Serving at Low Mass

If possible, the priest ought to be assisted at low mass by a server, man or boy, who should be a devout person and well instructed in the duties incumbent upon him at the altar. He should be tidy and clean, and if possible habited in cassock and surplice. In approaching the altar, the server walks a little in advance of the priest, and has his hands joined before his breast. If he carries the book he will hold it with his left hand so that it rests upon his left arm, and keep his right hand before his breast; or he may carry the book in both hands. At the altar steps the server moves a little to the Epistle-side so as to permit the priest to come directly to the midst. If he has carried the book he goes up the steps (after the priest has gone up to the foot-pace) and puts the book (closed) upon the desk, goes directly down again, makes the due act of reverence in the midst and kneels upon the floor a little to the left of the midst. If he has not carried the book he waits until the priest has gone up to the foot-pace and then kneels on the Gospel-side as above directed. If the priest, on coming to the altar, wears a biretta, the server, standing at the right of the priest, takes the biretta when it is handed to him, and lays it down to his right on the lowest step or he may carry it to the sedilia and put it down there. After the preparatory prayers he rises and kneels on the lowest of the three altar steps opposite the Gospel-side of the altar, until after the Epistle.

Throughout the mass, whenever he is not handling something, the server has his hands joined before his breast. The Epistle ended, the server rises, goes along the floor to the Epistle-side, up the steps to the altar, takes up, with both hands, the desk and book thereon, goes down to the floor, then to the Gospel-side, then up to the altar, sets desk down obliquely upon the altar, goes down to the next step at the Gospel-corner and faces toward the priest. Throughout the mass, as often as he passes the midst and whenever

he leaves the altar to go to the credence, or elsewhere, and on his return to it, the server makes the due act of reverence, viz. bowing towards the altar (in the midst), or genuflecting (in the same place) if the Blessed Sacrament be thereon or in the tabernacle. When the priest says "The Lord be with you," the server responds "And with thy spirit;" and when the priest makes the sign of the cross at the announcement of the Gospel, the server signs himself in like manner, and then makes the response, "Glory be to thee, O Lord." Then he goes down the steps at the Gospel-corner, and along the floor to the Epistle-side where he stands facing towards the priest. The reading of the Gospel finished, the server makes response, "Praise be to thee, O Christ." Then he faces toward the altar, and joins with the priest in saying the Creed. After the Creed has been said, or, if it is not said, then at once after the Gospel, the server goes to the credence and brings to the priest at the Epistle-corner the box of altar-breads, which, as he stands before the priest on the step next below the foot-pace, he holds in his left hand, and removes the cover with his right hand. After the priest has taken the breads, the server, recovers the box, carries it to the credence, removes the stoppers from the cruets, takes up the wine cruet in his right hand and the water cruet in his left hand, and goes to the Epistle-corner. Kissing the wine cruet, the server then presents it to the priest. Putting the water cruet in his right hand, the server then receives the wine cruet with his left hand, and presents the water-cruet as he presented the wine.

If the people make offerings, the server brings them in the "decent basin," to the priest as he stands awaiting them on the Epistle-side of the altar, and then (after they have been presented) takes the basin (when the priest hands it to him) and puts it down on the credence. Then placing the lavabo-towel on his left arm and holding the bowl with his left hand, and the water cruet in his right, the server goes to the Epistle-corner and pours water, over the priest's finger-tips, into the bowl. That done, he returns to the credence, puts down cruet, bowl and towel, puts the stoppers in the cruets, and returns to his place opposite the Epistle-side of the altar, and kneels upon the step. He makes all

the responses audibly, and joins with priest and people in saying the Confession, the *Sanctus*, and the *Gloria in excelsis*, or hymn. If a bell is used, he rings it, with a double stroke, three times at the *Sanctus*, and six times at the elevation, viz. each time the priest elevates the Sacrament, and each time he genuflects. If the server receives the holy communion he does so whilst kneeling on the foot-pace on the Epistle-side. If he does not communicate sacramentally, the server, when the priest turns to administer to the people, goes and kneels on the lowest step at the Epistle-end of the altar. When the priest covers the vessels with the veil, the server kneels again in his place opposite the Epistle-side of the altar. At the *Gloria in excelsis*, or at the hymn, the server stands. He kneels during the post-communion prayer, and the Blessing. Then he goes to the credence, takes the stoppers out of the cruets, takes up the wine-cruet in his right hand, and the water-cruet in his left, and goes to the Epistle-end of the altar. If the priest has drained the chalice the server advances at once to pour a little wine into the chalice which the priest will hold out to him; otherwise he kneels on the altar-steps facing the priest until that time comes. Having poured wine into the chalice, the server returns to the step below the foot-pace at the Epistle-corner, and there, when the priest comes, pours a few drops of wine, and a little water, over the priest's finger-tips, into the chalice. This done, (or when the priest shows he needs no further service at that point in the mass) he returns to the credence, puts down the cruets and puts in the stoppers. Then, if the priest has left the book open, the server moves it, (as at the Gospel in the Mass) from the Epistle to the Gospel-corner, and there awaits the priest. At the priest's salutation, and again after the announcement of the Gospel, the server makes response and signs himself as in the mass, and then goes on the floor to his place on the Epistle-side where he faces towards the priest. If the priest genuflect during the reading of the Gospel, the server does so simultaneously. When the priest has descended the steps the server hands him his biretta (if it has been worn on approaching the altar), makes the due act of reverence together with the priest, and precedes him to the sacristy.

Appendices

THE PRIEST'S PRIVATE PRAYERS PREPARATION FOR MASS

Ant. Remember not. (On greater festivals this antiphon is said entire before as well as after the psalms). Ps. 84 "O how amiable," etc. Ps. 85 "Lord, thou art," etc. Ps. 86 "Bow down thine ear," etc. Ps. 116 (10) "I believe," etc. Ps. 130 "Out of the deep," etc. *Ant.* Remember not, Lord our offences, nor the offences of our forefathers; neither take thou vengeance of our sins. (In Easter-tide, add, Alleluia). "Lord have mercy upon us. Christ have mercy upon us. Lord have mercy upon us. Our Father," etc. *V.* And lead us not into temptation. *R.* But deliver us from evil. *V.* I said, Lord be merciful unto me. *R.* Heal my soul, for I have sinned against thee. *V.* Turn thee again, O Lord, at the last. *R.* And be gracious unto thy servants. *V.* Let thy mercy, O Lord, be showed upon us. *R.* As we do put our trust in thee. *V.* Let thy priests be clothed with righteousness. *R.* And thy saints sing with joyfulness. *V.* Cleanse me, O Lord, from my secret faults. *R.* And keep thy servant from presumptuous sins. *V.* O Lord, hear my prayer. *R.* And let my cry come unto thee. (*V.* The Lord be with you. *R.* And with thy spirit.) Let us pray:

Most gracious God, incline thy merciful ears to our prayers, and enlighten our hearts by the grace of the Holy Spirit; that we may worthily minister at thy holy mysteries and love thee with an everlasting love.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name.

Inflame, O Lord, our reins and our heart with the fire of the Holy Ghost; that we may serve thee with a chaste body, and please thee with a clean heart.

We beseech thee, O Lord, that the Comforter who proceedeth from thee, may enlighten our hearts; and lead us, as thy Son hath promised, into all truth.

We beseech thee, O Lord, let the power of the Holy Ghost come upon us; that it may mercifully cleanse our hearts, and defend us from all adversities.

O God, who didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort.

Purify our consciences, we beseech thee, O Lord, by thy visitation; that our Lord Jesus Christ thy Son, when he cometh, may find in us a mansion prepared for himself. Who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. *R.* Amen.

AT WASHING OF HANDS BEFORE VESTING

Cleanse my hands, O Lord, from all stain, that pure in mind and body I may be made meet to serve thee.

WHEN PUTTING ON THE AMICE

Put upon my head, O Lord, the helmet of salvation, that I may overcome the assaults of the devil.

WHEN PUTTING ON THE ALB

Cleanse me, O Lord, and purify my heart, that having been made white in the blood of the Lamb, I may have the fruition of everlasting joys.

WHEN PUTTING ON THE GIRDLE

Gird me, O Lord, with the girdle of purity, and quench in me the fire of concupiscence, that the virtues of temperance and chastity may abide within me.

WHEN PUTTING ON THE MANIPLE

Grant me, O Lord, so to bear the maniple of tears and sorrow, that with joy I may receive the reward of my labour.

WHEN PUTTING ON THE STOLE

Restore to me, O Lord, the stole of immortality, which I lost by the transgression of my first parent, and although

I am unworthy to draw near to thy sacred Mystery, yet may I be made meet for everlasting joy.

WHEN PUTTING ON THE CHASUBLE

O Lord, who hast said, My yoke is easy and my burden is light, enable me so to bear it that I may obtain thy favour. Amen.

BEFORE LEAVING THE SACRISTY

In the multitude of thy mercies, O Lord, I go unto thine altar. O save and deliver me for thy tender mercies' sake. Amen.

PREPARATION AT THE FOOT OF THE ALTAR-STEPS

Sigⁿing himself with the sign of the cross, the priest says, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. *Ant.* I will go unto the altar of God. *R.* Even unto the God of my joy and gladness. *Priest.* Give sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man. *Server.* For thou art the God of my strength, why hast thou put me from thee; and why go I so heavily, while the enemy oppresseth me? *P.* O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill and to thy dwelling. *S.* And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks to thee, O God, my God. *P.* Why art thou so heavy, O my soul: and why art thou so disquieted within me? *S.* O put thy trust in God; for I will yet give him thanks, which is the help of my countenance and my God. *P.* Glory be, etc. *S.* As it was, etc. *Ant.* I will go unto the altar of God. *R.* Even unto the God of my joy and Gladness. Sigⁿing himself, the priest says, Our help is in the Name of the Lord. *R.* Who hath made heaven and earth. Bowing profoundly, the priest says, I confess to God Almighty, to Blessed Mary ever-Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the saints, and to you brethren, that I have sinned exceedingly, in thought, word, and deed, by my fault, by my own fault, by my most grievous fault.

Wherefore I beg Blessed Mary Ever-Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the saints, and you my brethren, to pray for me to the Lord our God.

S. Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life.

The server, bowing down his head, then says the same form of confession, except the words "you brethren," for which he substitutes "thee father." After the server has made his confession, the priest says, Almighty God have mercy upon you, forgive you your sins, and bring you to everlasting life. The priest then makes the sign of the cross, and says, The Almighty and merciful Lord grant us pardon, absolution, and remission of all our sins. *V.* Wilt thou not turn and quicken us, O God? *R.* That thy people may rejoice in thee. *V.* O Lord, show thy mercy upon us. *R.* And grant us thy salvation. *V.* O Lord, hear my prayer. *R.* And let my cry come unto thee. *V.* The Lord be with you. *R.* And with thy spirit. Let us pray. (If the priest has no server, he himself says all the responses; and after his confession, says, "Almighty God have mercy upon me," etc.)

AS THE PRIEST GOES UP TO THE ALTAR

Take away from us, O Lord, our iniquities, that with pure minds we may enter into thy holy place; through Christ our Lord. Amen.

WHEN KISSING THE ALTAR (AT THE BEGINNING OF THE MASS)

We pray thee, O Lord, (Blessed Mary and all thy saints interceding for us), that it may please thee to forgive us all our sins.

BEFORE READING THE GOSPEL

Cleanse my heart and lips, O Almighty God, who didst purge the lips of the prophet Isaiah with a live coal; and of thy gracious mercy, vouchsafe so to cleanse me that I may worthily declare thy holy Gospel, through Christ our Lord. Amen. Grant me, O Lord, thy blessing. The Lord be in my heart and on my lips that I may worthily and rightly proclaim his Gospel.

AFTER READING THE GOSPEL

By the words of the Gospel, may our sins be blotted out.

AT THE OFFERING OF THE BREAD

Receive, Holy Father, almighty, everlasting God, this oblation which I thine unworthy servant, offer unto thee, my God, the living and the true, for my innumerable sins, offences, and negligences; for all here present, and for all faithful Christians, both quick and dead; that it may be profitable both to me and to them for salvation unto everlasting life. Amen.

AT THE POURING OF WATER INTO THE CHALICE

O God, who didst wonderfully create and yet more wonderfully renew the dignity of human nature; grant us, we beseech thee, that by the mystery set forth by this water and wine, we may be partakers of the divine nature of him who vouchsafed to be made partaker of our human nature Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. Amen.

AT THE OFFERING OF THE WINE

We offer unto thee, O Lord, this oblation, humbly beseeching thy mercy, that it may go up before thy divine majesty with a sweet-smelling savour for our salvation and for that of the whole world. Amen.

AFTER THE OFFERING OF THE WINE

In the spirit of humility, and with a contrite heart, let us be accepted by thee, O Lord, and so let our sacrifice be in thy sight this day, that it may well-pleasing unto thee, O Lord God.

Come, O Holy Ghost, Almighty and everlasting God, and bless this sacrifice prepared for thy holy Name.

AT THE OFFERING OF ALMS

Receive, O Holy Trinity, the offerings of thy people: Vouchsafe to reward the givers an hundred-fold, and grant them eternal life in thy heavenly kingdom, through Christ our Lord.

AT THE WASHING OF HANDS (OFFERTORY)

"I will wash my hands," etc.—Psalm xxvi—6 to end,
with *Gloria Patri*.

BEFORE TURNING TO THE PEOPLE, AND BEGINNING THE PRAYERS FOR THE CHURCH

Receive, O Holy Trinity, this oblation, which we offer unto thee, in memory of the Passion, Resurrection, and Ascension, of our Lord Jesus Christ; and in honour of blessed Mary ever-Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, and of all thy saints: that it may avail them to their honour, and us to our salvation. And may those whose memory we celebrate on earth, vouchsafe to intercede for us in heaven; through the same Christ our Lord. Amen.

COMMEMORATION OF THE FAITHFUL DEPARTED (IN THE CANON, OR BEFORE THE PRIEST'S COMMUNION)

Remember also, O Lord, the souls of thy servants *N.* and *N.* who have gone before us with the sign of faith, and now rest in the sleep of peace. To them, O Lord, and to all who rest in Christ, we beseech thee to grant a place of refreshment, of light, and of peace.

To us also, thy sinful servants, who hope in the multitude of thy mercies, grant some portion and fellowship with thy holy Apostles, and Martyrs, and all thy Saints, unto whose company we beseech thee to admit us, through Christ our Lord.

BEFORE COMMUNION

Commanded by his saving precepts, and guided by his divine instruction, we are bold to say, Our Father, * * *, but deliver us from evil. Amen. Deliver us, we beseech thee, O Lord, from all evils, past, present, and future, and (the blessed, glorious, and ever-Virgin Mary the Mother of God, thy blessed Apostles Peter and Paul, and all the saints, interceding for us) favourably grant peace in our days; that by thy merciful help we may ever be kept free from sin, and safe from all disquietude, through the same Jesus Christ, thy Son, our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

AT THE COMMIXTURE

The peace of the Lord be always with you. Let this commixture and the consecration of the Body and Blood of our Lord Jesus Christ be for everlasting life unto us who partake thereof. Amen.

THE AGNUS DEI

O Lamb of God, that takest away the sins of the world, have mercy upon us. O Lamb of God, that takest away the sins of the world, have mercy upon us. O Lamb of God, that takest away the sins of the world, grant us thy peace.

IMMEDIATELY BEFORE COMMUNION

O Lord Jesu Christ, who saidst unto thine Apostles, Peace I leave with you, my peace I give unto you; Regard not my sins but the faith of thy Church, and grant it the peace and the unity which are according to thy will; who liveth and reigneth God, world without end. Amen.

O Lord Jesu Christ, Son of the living God, who according to the will of the Father, and by the cooperation of the Holy Ghost, hast by thy death given life unto the world; deliver me, by this thy most holy Body and Blood, from all mine iniquities, and from every evil; and make me cleave unto thy commandments; and suffer me never to be separated from thee, who with the Father and the Holy Ghost, liveth and reigneth, ever one God, world without end. Amen.

Let not the partaking of thy Body, O Lord Jesu Christ, which I, though unworthy, presume to receive, turn to me for judgment and condemnation; but according to thy tender love let it be profitable to me for the obtaining of protection and healing, both of body and soul; who with the Father, in the unity of the Holy Ghost, liveth and reigneth, ever one God, world without end. Amen.

AT THE COMMUNION

What reward shall I give unto the Lord for all the benefits which he hath done unto me? I will receive the Bread of Heaven, and call on the Name of the Lord.

Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my soul shall be healed.

The Body of our Lord Jesus Christ, which was given for me, preserve my body and soul unto everlasting life.

What reward shall I give unto the Lord for all the benefits he hath done unto me? I will receive the cup of salvation, and call upon the name of the Lord.

The Blood of our Lord Jesus Christ, which was shed for me, preserve my body and soul unto everlasting life. Amen.

AFTER COMMUNION

Let thy Body, O Lord, which we have received and thy Blood which we have drunk, abide within us; and grant that no stain of sin may remain in us, whom these pure and holy mysteries have refreshed, who liveth and reigneth, world without end. Amen.

AFTER VEILING THE CHALICE AND BEFORE READING THE LAST GOSPEL

May the homage of our service be pleasing unto thee, O Holy Trinity; and grant that the sacrifice which I, though unworthy, have offered before thy divine Majesty, may be acceptable unto thee, and that through thy mercy it may be propitiatory for me and for all for whom I have offered it. Amen.

OF THE ALTAR

It is desirable that the mensa, or horizontal surface, of an altar at which mass is celebrated should be on a line with the elbows of the priest as he stands erect on the foot-pace; and this will average from about forty to forty-two inches high above the said foot-pace. The length of the altar should be somewhat proportioned to the size of the sanctuary; and ordinarily it may well be not less than eight nor more than twelve feet. The material out of which the altar is constructed should be either wood or a natural stone; entirely of either or partly of each, as, e. g., a stone mensa and wooden base. If a retable is set upon the altar it should not trench upon the space needed to spread the corporal, i. e., from twenty to twenty-four inches in a line drawn at right angles with the front edge of the mensa. Upon the altar, or on the retable, should be the two low

mass lights (two wax candles in two candlesticks) one at each end, and cross or crucifix in the midst.

The step, or steps, upon which the altar is placed, should be wide enough to suit the purposes for which the altar may be used, and not more than five or six inches high. If three steps are used, the second and the third should run alongside the ends of as well as in front of the altar. The uppermost (or foot-pace) should be from three to four feet wide in front, and not more than two or three inches at the ends of the altar. The space underneath the altar should never be used as a cupboard or place to put things in.

The altar at which the holy Eucharist is celebrated should have upon it three linen cloths, white and clean. The two undermost of these three cloths are of heavy but fine linen, without any ornamentation, and are made the exact size of the top of the altar, with a hem of about an inch and a half wide. Quite distinct from these two cloths is the cere-cloth with which the mensa, if it be of stone, or the consecrated altar-stone which may be set in a wooden mensa, should be covered. The cere-cloth, a piece of heavy and fine linen, waxed on its under-side, should be hemmed and made to fit closely over the whole top and all four sides of the mensa. The uppermost cloth should be made of linen finer than the two below it, and have a hem of about an inch and a half or two inches wide. This upper cloth, the "fair linen cloth" of the rubric, should cover the mensa and hang down at each end of the altar nearly to the level of the foot-pace. The ends may be ornamented with white fringe or embroidery in white. In the part which lies upon the mensa five small equal-armed crosses may be worked in white thread, one in the middle and one towards and near each corner. These cloths should be kept white and clean; and, at such times as the altar is not being used, they should be protected from dust by a cover of some green-coloured material made to fit the altar-mensa. Except where the altar is richly ornamented with gold and colour, or with carvings, traditional usage and propriety call for at least a super-frontal (which may be supported by hooks attached to the cere-cloth, or by its own linen extension, laid over

the cere-cloth, to hooks on the gradine) and if possible an altar-cloth which shall cover all the front of the altar below the super-frontal, made of some rich material, and agreeing or harmonizing with the colour of the day.

OF THE TABERNACLE

The interior of the tabernacle should be lined on all sides with white silk, and a clean corporal spread upon the bottom. Nothing should be put within the tabernacle except the sacred vessel (or vessels) containing the Blessed Sacrament. No ornament should be placed upon the tabernacle other than the altar-cross. The tabernacle, when in use, should never be left unlocked, and the key should be in the custody of the priest. The material out of which the tabernacle, or the interior thereof, is constructed should be wood, preferably of cedar. The door, be it single or two-leaved, should have on it some sacred emblem, as e. g., a chalice and host. The tabernacle should be placed at the back in the midst, above the altar mensa.

OF THE CREDENCE

The "credence," if possible, should be a table, rather than a shelf affixed to the wall; and, in any case, it should be quite large enough to allow the placing conveniently thereon of all the things that properly should be put there. For this reason the credence should have a superficial space of about two feet and half a foot square, i. e., 360 square inches. Upon the credence, for a low mass, should be placed, the box of breads; a cruet containing wine, and a cruet containing pure, clean, natural water; a large basin in which to receive the offerings of the people; and a small basin, and the towel with which the priest dries his fingers at the Offertory. When in use, the credence-shelf or table should be covered with a clean white linen cloth.

OF THE SACRED VESSELS

The chalice should be made of gold, or of sterling silver. If made of silver, the interior of the cup should be gilded. If need so require, the cup alone may be made of silver, gilded within, and the lower parts of the chalice may be made of base metal. The chalice should be not less than

seven inches high, nor, ordinarily, more than nine inches high.

The chalice has three parts, namely, the cup, the foot or base, and the stem (which connects the cup with the foot) in the middle of which there should be a projection of globular or horizontal cross shape, called the knop.

The cup of the chalice, which should not have any ornamentation on its inner surface, for the greater convenience and safety in administering the Precious Blood of Christ, should be of what is called the "Gothic" shape, i. e., not like the half of a round and hollow ball, but somewhat narrow at its concave bottom and then gradually increasing in diameter to the brim.

The foot, or base, of the chalice should be somewhat broader than the diameter of the cup at its brim, and be heavier than both the stem and the cup. It will be convenient to have a cross or a crucifix incised, or in bas-relief, upon the foot of the chalice, to indicate what may be called the front of the chalice and the side from which both priest and people receive the Precious Blood.

The Paten should be made of gold, or of silver. If made of silver, the upper surface should be gilded. The paten should be round, like a disk, and slightly concave on its upper side; or it may have a flat surface for about an inch and a quarter from the edge round about, and the central portion, of about three inches in diameter depressed one quarter of an inch in depth, and the depressed part, which when the paten is placed upon the chalice lies below the brim of the cup, should be so bevelled as not to come in contact with the inner surface of the cup. No ornamentation should be placed on the upper surface of the paten. The paten must be somewhat greater in diameter than the diameter of the cup at its brim.

For the celebration of the holy Eucharist, in close connection with the use of the chalice and paten, the articles called the corporal, the pall, the purificator, the veil, and the burse, are required.

The corporal is a fine white linen cloth, upon which the bread on a paten and the wine in a chalice, are consecrated; and is quite distinct from the "fair white linen cloth" with which the mensa of the altar is to be covered.

The corporal may be square, or it may be somewhat longer than it is wide; ordinarily, it should not be larger than about twenty-one inches square, or eighteen inches wide and twenty-one inches long. The corporal is folded in the following manner; namely, by folding back upon the centre one-third of the width, which third should always be that which, when the corporal is spread upon the altar, lies nearest to the front edge of the altar and is marked with an embroidered cross. The next fold is made by drawing back upon the parts thus doubled the posterior third. Then the third part of the folded cloth, which lies to the right of the centre is folded back upon the centre; and finally the third portion which lies at the left is folded back over the centre; thus making the act of folding four-fold, and dividing the corporal into nine squares. All the four sides of the corporal should have a narrow hem; and in the middle near the hem on the edge which, when the corporal is spread upon the altar, lies parallel with the front edge of the mensa, a small equal-armed cross should be embroidered in white thread.

In the early and middle ages, the corporal, or consecration cloth, was large enough to allow its posterior folds to be drawn up over the chalice, and so serve as a covering for the chalice. In the later middle ages, the posterior folds of the corporal, namely the hinder-most three of the twelve squares into which the corporal up to that time had been folded, were detached, and the portion so detached was folded into one square and used as a cover to the chalice, and called "parva palla." Therefore, this cover for the chalice, whether used in its original form, or stiffened by the insertion of a piece of cardboard, is to be regarded as a portion of the corporal. Both together, the corporal and the pall, are the "fair linen cloth" with which the chalice and the paten are to be covered after the Communion. According to the mediaeval use, the longer sides of the corporal, when it was spread upon the altar, were at right angles with the front of the altar. According to modern usage, if the corporal be longer than it is wide, the longer sides should lie parallel with the front of the altar.

The pall may consist of two square folds of fine white linen, between which (before they are stitched together at

the edges) a piece of cardboard of the same size is inserted to make the expanse of the linen stiff and secure as a cover for the chalice. Yet, it is most fitting that the material of the pall should be altogether congruous with its origin, and consist of a strip of linen, about as long as the width of the corporal, folded up in one square, stitched at the edges, and stiffened with starch. The size of the pall should not exceed the diameter of the paten.

The purificator is a piece of fine white linen about thirteen inches square, hemmed with a narrow hem, and having a small equal-armed cross embroidered in white thread in the middle. The purificator is folded in three parts lengthwise, i. e., one-third folded over the central third, and the other third part folded over upon the double fold.

The veil, which should be made of silk, may be about twenty-four inches square, and thus large enough to cover the chalice and paten and touch the corporal on all sides; yet it will suffice if the veil be not more than sixteen or eighteen inches square, and cover only the anterior part of the chalice. For material, a silk that is light in weight, and which will fall in graceful folds on all sides, and not overburden the pall, is to be preferred. Stiff and heavy silk, and heavy embroidery are most undesirable in a chalice veil. For ornament a small equal-armed cross may be embroidered in the centre of the veil, or a somewhat larger one in the centre of that part which hangs in front of the chalice.

The burse is a case in which the corporal, folded, is kept when it is not in use upon the altar. The burse should be about eight or nine inches square, and be made of two squares of card-board covered on one side with silk, and on the other (the inner when made up) with white linen. These two parts are stitched together on one of the four sides; and the edges which are at right angles with the same stitching are connected by flexible linen folds, so as to allow the unfastened edges to open to a width of about three inches. One of the outer sides of the burse may be ornamented with embroidery.

Where coloured vestments are used the burse and the veil will agree in colour with the silken vestments of the priest; otherwise they may always be white.

In the laundering of corporals a very little starch may be used. Purificators should not be starched. From the time at which corporals and purificators are put in use at the altar, until the time they are sent away to be laundered, the said articles should not be handled by any person who is not in holy order. Before corporals and purificators, which have been in use at the altar, are sent to be laundered they should be carefully rinsed by the priest himself, or some other clerk in holy order, and the water used for such rinsing should be poured into the sacristy drain, which should empty directly into the earth. If there be no sacristy drain, such water should be poured upon the ground near the walls of the church. Corporals in use should be left in the burses, and not be taken out and put away in drawers.

The cloth, with which the priest dries his fingers at the Offertory, should be a small towel not less than half a yard long and a foot wide; for, while the small piece of folded linen often used for this purpose may easily suffice at a low mass, a fair-sized towel is desirable.

OF THE MATTER OF THE EUCHARIST

For valid consecration, bread made of wheaten flour mixed with pure natural water, and wine which is the pure juice of the grape naturally and properly fermented, must be used; and these two materials must be separate, and separately consecrated. If need be, a proportionately small quantity of flour of another kind may be mixed with the wheaten flour without rendering the bread, so made, invalid. The bread may be either unleavened or leavened, but preference should be given to that which is unleavened. In either case the bread must be uncorrupt; and, to avoid the possibility of corruption, the bread used for the Eucharist should be as freshly baked as possible. Unleavened altar breads should not be used after they are three weeks old, even under favorable climatic conditions.

The wine may be either red in colour or white and it may be either sweet or dry, but in every case it must be a genuine wine, "the fruit of the vine," and uncorrupt.

The reserved sacrament should be renewed weekly; and

the altar-breads that are consecrated for such renewal should be as fresh as possible.

OF THE SACRED VESTMENTS

The priest, when celebrating the holy Eucharist, ought to wear (over his cassock) an amice, an alb, a stole, a maniple, and a chasuble.

The Amice is a piece of fine white linen, thirty inches long and twenty-four inches wide, or at least about twenty-four inches long and twenty inches wide, having a hem of about one quarter of an inch wide, and two tapes or cords of about a yard long, each of which is attached at one end, one to one and the other to the other of the upper corners. In the middle of the upper part, near the hem, an equal-armed cross should be embroidered in white thread. A plain white linen apparel, about two inches and a half wide and eighteen inches long, is sometimes attached to the upper edge of the amice, to serve as a covering to the stole, lest the latter be soiled by contact with the priest's neck. The same purpose may be accomplished as effectually, and more properly, by so loosely adjusting the amice (without apparel) about the neck that some portion thereof may easily be drawn over the upper or middle part of the stole.

The Alb is a white linen garment, covering all the form of the wearer from neck to feet. This vestment should not be fitted like a coat but made in a full and flowing shape, be at least five feet in length from the back of the opening at the neck to the bottom of the skirt, and have a gradually increasing breadth from the breast downward, ending in a circumference of from three to four yards at the bottom of the skirt, which in any case should be not more than three inches above the floor on which the wearer stands. If the alb is overlong for the priest who is to wear it, he should gather it up as may be needed, under the girdle. The circumference of the sleeves at the shoulders should be at least about thirty inches, and the length of the sleeves great enough to reach to the hands of the wearer.

The Girdle is a white linen rope, which should not exceed four yards in length, but may be shorter. If need so require, the girdle should be washed occasionally, and so kept clean.

The Maniple is a band of silk, three or four inches wide

and about twenty inches long, made like a stole, of the same material as the chasuble. The maniple, that it may not fall off (when in use), should have the two pendant parts fastened together near the arm of the wearer. Like the stole it may be fringed at the ends, and have a small equal-armed cross embroidered in the middle and near each end.

The Stole is a band of silk, about three inches wide and eight feet and six inches long. It may be fringed at the ends and have a small equal-armed cross embroidered at the middle and near each end. The material should be of the same kind as that of the chasuble.

The Chasuble is a vestment made of silken or woolen material. In its original form the chasuble was a great circular cloak, which had no opening round about but only at the top, through which the wearer let it down over his head, and upon his shoulders. In order to use his hands the wearer was obliged to gather up the vestment at his sides in folds over his arms. In later ages the form was somewhat changed by cutting away the material at the sides, for the purpose of leaving the arms of the wearer free. A convenient and graceful form of this vestment, if made of soft fine silk, is an elongated oval, about eight feet and eight inches long and four feet wide, with a circular opening, through which the head may be passed, the centre of which is fifty-four inches from the bottom of the back part of the vestment and fifty inches from the bottom of front part.

It should be noted that a garment made of linen and shaped like a chasuble, no matter how it may be ornamented, is nothing more than a chasuble-shaped surplice. Surplices shaped like the old-time chasubles have been worn in various places in Europe since the beginning of the twelfth century, but never as a mass-vestment. Putting orphreys on a chasuble-shaped surplice does not make the garment a chasuble any more than the lack of orphreys on a chasuble makes the said vestment anything less or other than a chasuble.

The material out of which the chasuble is made, whether it be silken or woolen, should be soft in texture, of as fine a quality as possible, and ample in quantity. This is of more importance than the ornamentation or even the colour.

The modern Roman sequence of colours is certainly convenient, yet we are free to act in accordance with the more ancient custom which paid more regard to richness of material and ornament than to any particular colour, and made use of the best vestments, irrespective of their colour, on the greatest festivals, and relegated such as had seen their best days in festal use to the masses on ferial days. If but one set of vestments can be had, white ones should be preferred, and used on all occasions. Where it may be done, the priest's vestments should be laid in proper order upon a vestment chest or a table, for the priest's convenience in vesting. The lower half of the front of the chasuble should be folded up against the upper half and laid on the table, and then the back of the vestment should be doubled in like manner. The maniple should be laid on the chasuble and the stole so arranged that its middle part crosses and rests on the maniple, and its ends lie parallel with the sides of the chasuble. The girdle is doubled and laid upon the maniple and stole in the form of the letter "S." The alb is folded up so as to bring the bottom of the skirt at the edge of the vesting table. The amice is spread out over all.

Where the colour of the silk vestments may be congruous to the mass of the day, the following order may be observed, viz., *White*, on Christmas Day and until the octave of the Epiphany except on festivals of martyrs; on Maundy-Thursday; throughout Eastertide, excepting the Rogation-days; on Trinity Sunday, the festival of the Transfiguration of Christ; on festivals of the Blessed Virgin Mary; the Conversion of St. Paul; St. Michael and All Angels; All Saints day; the anniversary of the Dedication and Consecration of the church; and at nuptial masses. *Red*, on Whitsunday and until Trinity Sunday; on festivals of the Apostles, except of St. John the Ev. in Christmas week; and the Conversion of St. Paul; and on Holy Innocents Day when it occurs on a Sunday. *Black*, at all masses of requiem. *Green*, on days after the octave of the Epiphany, until Septuagesima Sunday; and after Trinity Sunday until Advent, except on Ember days, and festivals other than Sundays. *Violet*, throughout the seasons of Advent and Lent, except on festivals that occur therein; the Ember days, except in Whitsuntide; the Rogation days; and the

festival of the Holy Innocents when it does not come on a Sunday. If "Black-letter" days are observed, the red-coloured vestments should be used on festivals of Martyrs, and white on festivals of Confessors and Virgins.

Reverence for our Lord demands reverential care of the things used in his service. In any case waste is sinful, so that proper economy is called for in the manner of wearing and of keeping the sacred vestments. The priest should exercise due care in handling the vestments when putting them on and in taking them off; also that he does not, when vested, press or rub them against the vesting table and the edge of the altar-mensa. When not in use, the silk vestments should be carefully folded (if need be, with paddings, to avoid creasing) and laid away in shallow drawers, one for each set, or else hung up on frames in a closet.

All the linen vestments and the altar-linen, most especially the corporals and purificators, should be laundered frequently, or at least whenever there is need, so that nothing soiled shall be in use at the altar.

The sacristy as well as the altar itself, should be kept clean and tidy, and free from litter of any kind.

OF THE BIROTTA

At a low mass, where it is the custom of the place, the priest as he approaches the altar from the sacristy and as he returns to the sacristy from the altar, wears the square cap called the biretta. When this is done, the server should stand at the priest's right hand when they first come before the altar, and when they are about to leave the altar, in order that he may the more conveniently receive and give back the biretta. Having received the biretta, the server should lay it down in some convenient place on the Epistle-side of the sanctuary, but not on the credence.

OF COVERING THE SACRED VESSELS AFTER THE COMMUNION

Anciently the chalice, at this point in the service, was regarded as a symbol of the holy sepulchre, and the paten as a symbol of the stone that was rolled away from the entrance to the sepulchre. The priest and the people who have received the holy communion have partaken of the

risen Christ. It seems most fitting that this symbolism should be preserved, and (save in the exceptional case of the reserved host on Maundy Thursday) that, after the communion, the paten should not be placed upon the chalice until after the ablutions have been made. When, after the communion, the chalice is covered with the pall (which of old was the posterior fold of the corporal, and) which is to be regarded as a detached part of the corporal, and the paten is covered with the anterior folds of the corporal, both vessels are covered with "a fine linen cloth," so fulfilling the rubrical requirement and continuing the ancient subsidiary use of the corporal as an Eucharistic veil. "There is," Fr. Robinson says, "a mystical reason for covering the sacred vessels with a silken chalice-veil, rather than with a linen chalice-veil, after the communion. The chalice, paten, and corporal, speak of the holy sepulchre; and therefore it is fitting, that after the communion they should be hidden from sight, that the eyes of the faithful may no longer look upon the *linteamina* wrapped about the sacred Body of the Lord in the sepulchre; nor upon the chalice and paten, the symbols of the sepulchre and of the stone rolled away from the door of the sepulchre, but rather upon a silken veil, a symbol of the glorious apparel which the Lord put on at his resurrection from the dead, that in it he might ascend to the throne of the majesty on high. The silken chalice-veil bears this mystical meaning when it is used as a post-communion veil." (*Concerning the Three Eucharistic Veils of Western Use*. N. F. Robinson, S.S.J.E., London, 1908).

OF INTINCTION

The mode of administering the Holy Communion to communicants by means of a host intincted with the Precious Blood, should be regarded as needless, easily leading to sacrilegious abuses, and tending to foster heretical belief. Whenever the Eucharist is given in both species to communicants, each species should be given separate from the other. Our mass-rite calls for the administration of both species, delivered separately, at public masses; and such should be our practice. The mingling of the two species, for the purpose of communion, has always had for its chief

object the avoidance of abuses to which the administration of the chalice is easily subject. It should be possible to eliminate such abuses without a withdrawal of the chalice. Definite instruction beforehand, and due care on the part of the priest at the time of communion, will do much to ensure reverent action on the part of communicants.

If either species be given alone, "the Blood is taken with the Body under the species of bread, and the Body is taken under the species of wine," and so Christ entire is given and received. Nothing is gained by the use of an intincted host. The sacrament may be given in part, (as is most convenient in the communion of the sick), but there can be no giving of Christ in part, nor partial communion with Christ, for he is indivisible. Each species signifies the particular grace given thereby, viz., the bread, strength; the wine, joy. The imparting of these graces appears to depend at least to some extent, on the manner in which the species are given and received. In the Eucharist, by Christ's command, His Body is to be eaten, and His Blood is to be drunk. May we not, must we not, believe that the particular grace signified by the species of wine may be expected when that species is given and received as a drink, in strict agreement with Christ's doctrine ("My Blood is drink indeed"); and that it may not be so confidently expected when (as in the case of an intincted host) that species is given and received after the manner of food? When the communion is given in one species only, there may indeed be some loss of the special grace signified by the species which is lacking, but no loss of any grace that is needful for salvation. In the species of the consecrated bread, the Body of Christ is not given without His Precious Blood; and in the species of the consecrated wine, Christ's Precious Blood is not given without His Body. To believe otherwise is to accept as true the false doctrine that in the Eucharist we feed upon the *dead* Christ; for only as dead was the Body of Christ separated from His Blood.

The allowance of the use of an intincted host in certain localities in Europe, at intervals from the seventh to twelfth century, was always followed by a condemnation on doctrinal grounds and by a prohibition of the practice. An appeal to the precedent of a similar usage which for many centuries

has been established in Eastern Christendom, can hardly justify breach of our Western discipline. The well-grounded law enacted at the Council of Westminster, A. D. 1173 (Wilkins, Conc. I, p. 475) "Let there be no intinction of the Body of Christ in His Blood," should be our invariable rule as to the mode of administering the holy Communion.

OF THE TIME AND PLACE FOR THE ABLUTIONS

The rubric which directs the officiating priest to place upon the altar "what remains of the consecrated elements, covering the same with a fair linen cloth," implies the probability that some portion of the Sacrament will remain after "all have communicated." Another rubric directs that, "If any of the consecrated Bread and Wine remain after the Communion," the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same."

It is quite possible that, "after all have communicated," not the least fragment of the species of bread, nor a drop of the species of wine, will remain. The vessels should then be covered as usual; but before they are so covered the priest may lawfully and with propriety receive at once the "wine of the purification" and the ablutions, and wipe his fingers and the chalice. Nevertheless, because such entire consumption of the species of bread and the species of wine is not likely to occur, it seems best, for the sake of uniformity, that, even in such a case as we have supposed, the taking of the wine of the purification, and the ablutions, should be deferred until "after the Blessing."

Very plausible arguments have been published recently in England, in defence of the opinion that in our modern English Rite, as in the modern Latin Rite, the time and place "for the consumption of whatever remains of the Sacrament and for the consequent ablutions" is immediately, or almost immediately, after the Communion. The priest, we are told, should take care that "none shall remain," to be consumed at a later time, by consuming at once what remains; and it is asserted that to defer such consumption until after the Blessing, has no precedent in Catholic Christendom. We are told that "liturgical precedent, Eastern and

Western, unanimously assigns the conclusion of the act of Communion, before the post-communion thanksgiving begins, as normally the proper point, in the service, for the consumption of whatever remains of the Sacrament and for the consequent ablutions." These statements do not appear, to be altogether accurate. Commenting on them, the late W. J. Birbeck (a most competent authority in such matters) declares that "so far as the Orthodox Eastern Church is concerned, neither of these statements will bear investigation. As a matter of fact what takes place in the Eastern liturgy is precisely the opposite." Then, after describing from his own personal knowledge and experience the Eastern custom of deferring the consumption of whatever remains of the Sacrament and the taking of the ablutions until after the deacon says "Let us go forth in peace" (which corresponds with the Western *Ite, missa est*), and in some instances until after the departure of the people, Mr. Birbeck adds, "From this it will be clear that nothing is further from the liturgical instincts of Orthodox Easterns, than any theory that there is a violation of liturgical propriety in deferring the ablutions until after the Blessing." The rubrics of the Divine Liturgy of St. Chrysostom agree with Mr. Birbeck's statements concerning Eastern practice.

The Rev. W. Lockton, in his scholarly work on the subject here considered (Cambridge, 1920), tells us that, "At Rome the custom of removing the sacrament from the altar after the communion seems to have been adopted first in the sixteenth century. * * * In the *Caeremoniale Episcoporum* of 1600 the new practice is allowed as an alternative to the earlier custom of its remaining on the altar until mass was finished. * * * In the revised Prayer Book of 1661 the new rubric quite plainly orders that "what remaineth of the consecrated elements," whether much or little, shall be placed upon the Lord's table and be reserved there until after the benediction; and as the rule is not conditional it would seem that definite provision is to be made so that some of the sacrament may always remain on the altar until after the blessing, the rubric being thus in general agreement with the rule of the First Roman *Ordo* that the altar should never be without the sacrifice while mass is being performed."

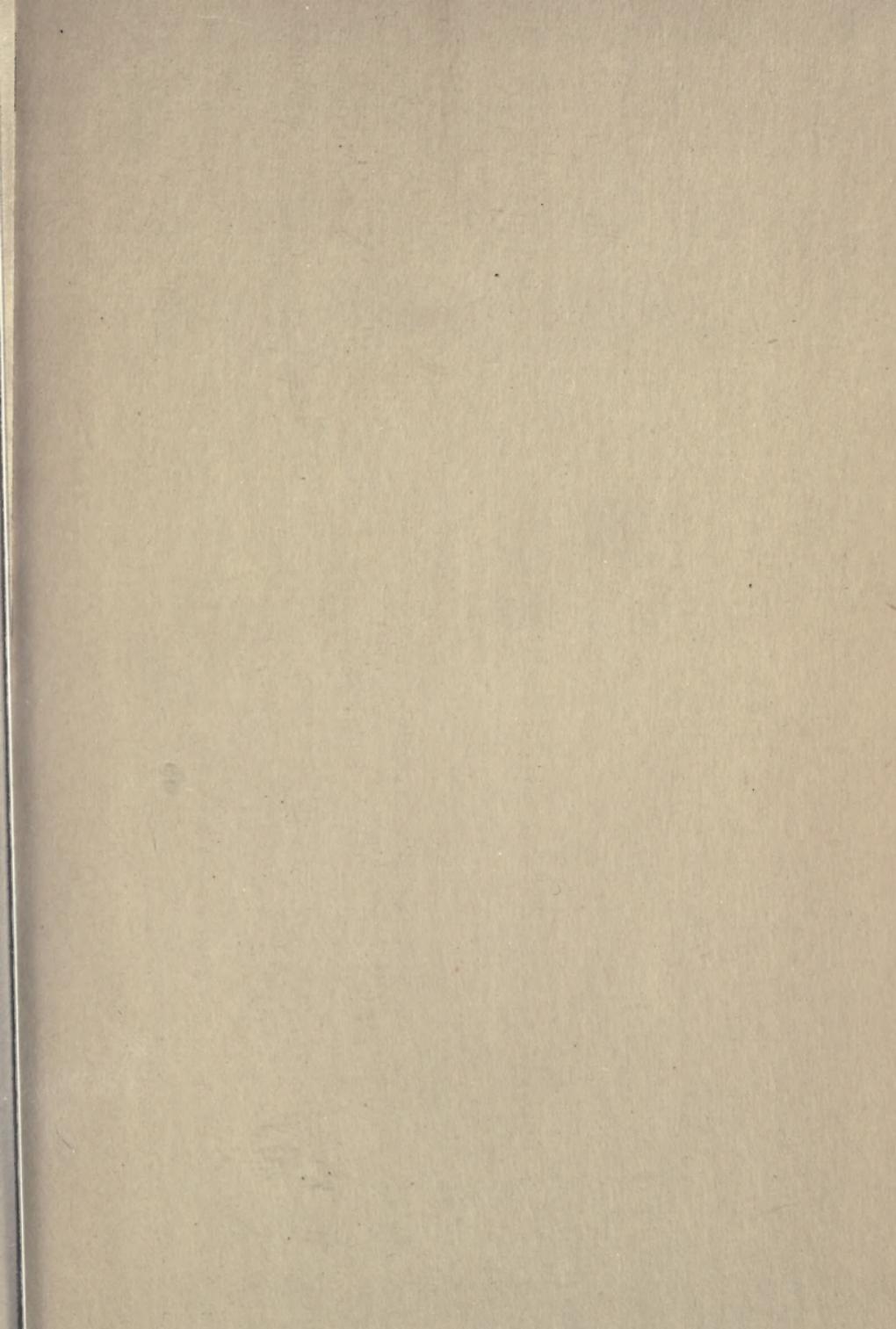
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